Lutheran Herald

May 28, 1957

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A day for remembering.

It was usually called Decoration Day, out in the Midwest, with the simple directness of country speech. It was hot with the breath of approaching Summer—the first touch of "corn weather"—and it was fragrant with late lilacs and early roses. Small yellow roses, and simple pink ones, bloomed in generous sprays along the picket fences, and huge lilac clusters from untrimmed bushes in the dooryards. In the fields, as the families drove to the graveyards, there was the drone of bees over the first fat heads of clover. Bees droning and meadowlarks whistling from the fence posts. But otherwise the countryside was strangely hushed.

The Fourth of July would bring celebration, with firecrackers and horse races and baseball and spread-eagle oratory. Old glories would be recounted. Triumphs would be recalled. Families would feast. The bounty and goodness of the land would be praised.

But not on Decoration Day. Defeat would be remembered then, as well as victory; soldiers as well as armies. Life was good, but death was certain; and this was a time to recall that freedom is not cheaply bought, and that peace, which is the end of struggle, lies sweetly on any land. This was a time for long thoughts and humble, thankful thoughts, not for celebration. This was a day for remembering.

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During the season of Lent the Seminary family declared a week of "self-examination." Following is the opening address, given by the president. It is reprinted to enforce upon the Church the need the Seminary has for the prayers of the Church. Obviously there is a brighter side than is pictured here, but be sure the Enemy of the Church assails this school as perhaps no other part of the Church.

On Self-Examination

Dr. Alvin N. Rogness

"Paul, called to be an apostle of Jesus Christ through the will of God . . . ."

iese words with which the Apostle opens many of pistles become the autobiographical preface for men l ages whose life work is determined by the call. the key to the possible splendor and the actual dis- of life at the Seminary. I make an attempt today itomize this struggle by creating a kind of fictional and describing his plight. I do so in the spirit of xamination, and in the hope that we may all open hearts to the forgiveness of our Lord and thus to splendor of His call.

*

was called—that was the trouble—otherwise he d have played the man and quit. But he was called d he had come—kicking his spiritual legs in pro- He registered and bought his books.

u felt sorry for him, looking into his eyes, at a bit evasive, frightened, and hopeful. You had eeling that in those eyes, once they achieved peace, was the promise of greatness. The time would when he would endure even a cross—but on the he would have to endure boredom, disillusion, iness, cynicism, his own bitter heart, and dull rou- And he would try to escape himself with the time- but hopeless device of blaming his plight on other le and other situations. Unable longer to sin with and grandeur, he would mope and fret and be an unheroic dabbler in the sins of flippancy, slan- and laziness.

Part of his trouble lay in the fact that he had come with the naive notion that Satan and the shortcomings of the world had fled these Seminary walls. Here a battery of modern St. Augustines, St. Thomases, Savonarolas, Chrysostoms, Kants, and Luthers would—lecture after lecture—overcome him with celestial stimulation and keep him in continuous awe. Moreover, he had come with the notion that once he was surrounded by other men who had heeded the call, his own stubborn and indifferent nature would subside into untroubled power and affection.

And so the days went on. He looked back wistfully to the laughter of college days, and hoped longingly for some future fulfillment. And he could not quit, because he was called.

Under overhanging clouds he followed the crowd to class—or sometimes, in uneasy defiance, skipped; he plodded his way to daily worship—or purloined a half hour for an unsatisfying nap or a furtive rendezvous with some equally unhappy companions; his assignments drove him to the library, but he read with no high purpose nor thirsting curiosity; he prayed, to be sure, but with Claudius he lamented,

My words fly up, my thoughts remain below:
Words without thoughts never to heaven go.

And so he lived, certainly not a hero, sometimes less than a man, finding no Gamaliel in Jerusalem nor Plato in Athens; surrounded by others who, like some men of long ago, haggled over rank and station, men who denied and betrayed, men who once fled from the final, stern disciplines of discipleship.

And then it was over—and he stood among the people of his flock, an undershepherd of the Great Shepherd. Hands reached out to shake his, eyes were filled

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Some of the foreign students at the Seminary compare notes with Gordon Grim, a junior. Left to right: Asal Simandjuntak from Indonesia, a junior and a St. Olaf College graduate; Franz Sianipar, special student from Indonesia; Christian Mtetwa, special student from Zululand; Douglas Makhathini, special student from Zululand. Standing in back are Gordon Grim and Ephraim Amos, special student from Tanganyika.

with gratitude and love to God for sending a pastor to them. Downtown on Monday the banker came out of his office to greet him, doctors deferred to him in the hospital, the Kiwanis Club applauded him warmly, and when he came people laid aside their work to visit with him.

Best of all, they sought his door with their sorrows and hopes. When he faced them on Sunday morning, their rapt faces enthralled him. As he stood at the font or before the kneeling guests at Communion, the sheer grace and mystery of God overwhelmed him. When he comforted the dying with God's promises, the power and wonder of the Word humbled him. And at night, weary with the fulness of the day, he lay down to sleep with thankfulness and joy.

This was that to which he had been called—and he was sure and he was glad.

He looked back upon his seminary days with a kindly sense of humor, but also with a deep, disturbing feeling of regret. For he had been under call there too—under call, if not to be a hero, at least to be a manly follower of Christ, to take the tasks seriously and to bear the limitations with forbearance. He was glad now for every parishioner who came to hear him even when his sermons were dull and uninspiring (as he knew they often were). He was thankful for his people who spoke in praise of him even when he was aware of not meriting it. And he reflected: why could he not—at the Seminary—at least have had the Christian stature of his truckdriver and high school principal?

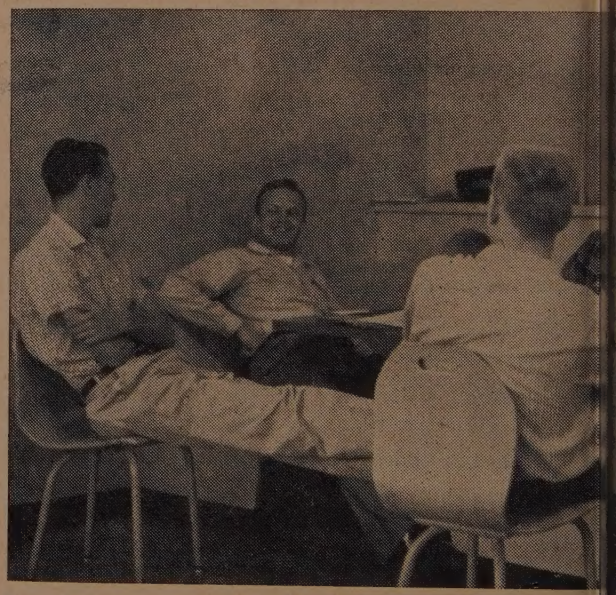
Ten years went by, and the eyes of the Church were upon him. One June two thousand delegates representing three thousand congregations elected him professor of theology—and he was back at the Seminary.

Was this the law of Karma at work? He rec
the scriptural warning that whatever a man sows
shall he surely reap. To be back at the Seminary—
as a professor—was indeed a terrifying prospect.

To leave the warm glow of a Sunday morning
gregation for the weary and often critical jury that
a classroom; to surrender the hearty handshake
happy groom for the restrained greeting of a stu
in the halls; never again to sit at the bedside o
dying, nor to fill a widow's home with the sun
of God's Word, nor to clasp the hand of a boy o
day of his confirmation and to hear the warm gre
"my pastor"—these were the aches in his heart a
departed the parish to enter the awesome world
which the Church had thrust him.

Now it became his task to fill fifty minutes
after day—with incisive and stimulating presenta
of the theology of the Church, instead of preachi
half-hour sermon once a week to men and women
came gladly to hear.

It had been easy before to remain unruffled by a
ing baby or a sleepy farmer; it was difficult no
keep one's courage up and one's spirit kind with
affront of absentees or defiant and discourteous audi



Sem students relax in the "Diet." Below: Professor Rozentals with two of his students.

had been possible before, after a sermon which had ed, to brace oneself by calling on the sick and the urched; but now, after a lecture of questionable h, there was nothing to do but to escape the pitying of a class into the loneliness of his study.

had been a clear duty in the parish to minister by one to the people in trouble; now under the ure of preparing lectures, correcting papers, and ing to be a good workman, he anguished over the necessity to maroon himself from the happy con- e which awaited him in the Diet or some student's .

lded to all this was the burden the Church had upon him to try to guard and convey the body of ings and practises which the Church held dear.

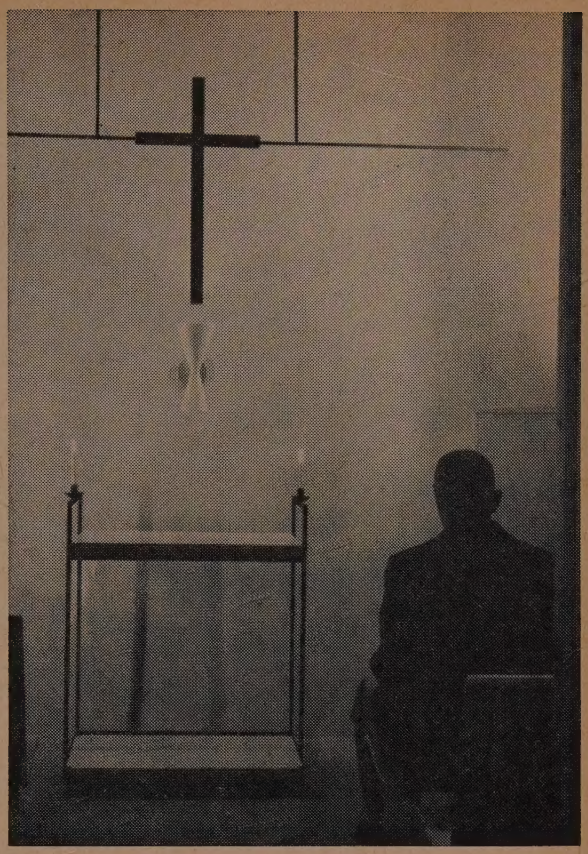
w, in his second "enrollment" at the Seminary, temptations beset him: the temptation to preoc- ion and self-pity; the temptation to rigidity in the t of intellectual search and inquiry; the temptations neliness and anxiety; the prospect of losing the gift ughter and the sense of humor.

ke the sailor doomed to a chair in meteorology at val academy, he longed for the open sea and the oken sky. Like a doctor elected to administer dical school, he yearned for the scalpel and the l of ether. But to have sailors for the sea, there to be academies; to have surgeons for the surgical , there had to be medical schools.

d someone had to be a professor of theology, deal- with budding sailors already impatient for the ocean s, restive neophyte surgeons itching for the knife.

* * *

sk you, can we not, landlocked as we are in the nary, can we not all, under God, students and ers—and president—capture for ourselves the stern, ing disciplines of the great deep, and also the glory amanship on the surging sea? Must we wait for her day to know the warm, pulsating life of the munion of Saints, where men bear one another's



burdens, weep with those who weep and rejoice with those who rejoice? It is more difficult for us corporately here at the Seminary to achieve it than it will be for any single one of us later in the congregations that we serve—but the Great Church is here, and the Holy Spirit is here, and we His beloved are here. And while this three-year stretch of sea may require the most exacting navigation of all, our Great Pilot has not abandoned us.

Moreover, He has called us these months and years to precisely this bit of sea!

Top of page: The "Little Chapel" is a fine place for quiet meditation. Left: View of the campus, looking toward the library.

Pastor and Mrs. Hestenes and their two daughters. Leila (left) is a Junior at Luther and president-elect of the Woman's Self-Government Association. Judy is graduating from high school this spring and headed for Luther next fall.

On Sundays

Happy is the man whose work is that of a pastor! He finds himself in thorough agreement with what Phillips Brooks said to a group of young aspirants: "Among all the good things in life you have chosen the best in choosing the Christian ministry."

What is there about it that makes it so? Plainly, it is the work a pastor is called to do. It is Vineyard labor; an assignment to full-time, direct service in the Kingdom of God. Therein lies the glory and the joy of the highest calling open to man.

Obviously, a pastor has far richer opportunity to render Christian service than others do. His business is the King's business. For this service he is especially prepared; in meeting its demands he is constantly engaged. His whole endeavor is to feed, lead, and give heed to the flock placed under his care.

On Sundays, of course, more people see the pastor at work than at any other time. Understandably, the hour of worship—the finest hour in the life of the congregation—is the very climax of the pastor's week. It is the event toward which he is recurrently traveling. For at services, in addition to leading the congregation in worship of God, he occupies the pulpit for twenty precious minutes, or more. This part of his work, not to minimize the administration of the Sacraments, is the most demanding and important thing he has to do.

It is a joyful experience to stand in the pulpit and speak for God. The pastor is conscious of the particular privilege he has. Every believer is a witness, to be sure. But the pastor, above all others, is expected repea to bring an inviting message that is faithful to the W and helpful to those who hear. And because he ha privilege of the pulpit he is also aware of its fe responsibility.

But there is so much in his favor! For one t he has something to say because he is declaring Word of God. This is an inexhaustible subject, and knows the Word and loves his people, he will see that what he has prepared for delivery will be palatable and nourishing.

Then (notwithstanding the "reasons" sometimes merated), the people come to church because the hungry. They want to hear the Word and have it ap to their particular needs. There is satisfaction in k ing that appetites are good. And further, there i more favorable setting for speaking than is foun the sanctity and quiet of the house of God.

No wonder these minutes are precious! The p having been in private with God, now speaks with all the candor, conviction, and compassion fully dedicated spokesman of the Lord.

Not only on Sundays in his pulpit work, but on other days and in other settings, the pastor is a t er of the truth. Almost without exception he makes self responsible for the instruction of the confirm This is fascinating work. How well he knows wh in the balance! Trustingly he sets out to win fo for the Lord these maturing boys and girls. And i

ıer in a series
Christian Vocation"

ıd Between

J. R. Hestenes

ss he gets himself enshrined in their hearts. To the of their days they will not forget the pastor who his hands upon them in blessing on Confirmation And, amidst the various teaching assignments, is none quite so good as sitting down with adults lately to be aligned with the Church. Deeply satis- it is to set before them the shining truth, then hem get busy in the Kingdom.

t least among the doors open to the pastor for last- ervice are the multiple occasions that bring him personal contact with people. He meets them in joy and sorrow; in the gladness of weddings and sadness of death. He deals with every note on the of human emotion. He calls on people when they ck, when they are down and out; he cautions the , encourages the faint and the affrighted; he holds nfidence the freight of unburdened hearts; he els all who come to ask his advice. There are few, d, who have such opportunity to be a sympathetic er, to lead the way to healing, to bring sanctity to

the midst of his endeavors a pastor seeks always oid the pitfalls that rob the calling of the romance means it to have. One of these is the dread cloak ofessionalism that has power to steal the liveliness the ministry and leave only the form. Another is may be called the voice of complaint. No one loves tor who complains because he has so much work to do. Rather, he should rejoice that he is so much in demand. His congregation is not blind. If the cause of his ministry becomes hopeless by reason of too much work, the congregation will not leave him helpless.

Peculiar to the ministry is the relation the pastor's family bears to his work. The entire household is involved. Especially is this true of his wife. She is the first lady of the parish and is expected to live up to the part. Knowing this when she married the man, admirably and to the astonishment of many, she tackles the job of being the maker of his home, the mother of his children, the severest critic of his work, the sincerest admirer of his art, the friend of all the people, a ready and cheerful worker in the church and, at times, a helper in school and community affairs. God bless her!

The children likewise are decidedly in the act. If the pastor does not go so far as to give his children sermonic names, as Isaiah did, at least he hopefully gives them the charge to be walking examples of obedience and faith, thus upholding him in his work. Of all children, the young set residing at the parsonage are, in their relation to the public, either the most berated or the most admired of offspring. They live in a glass house. But by the same token they are most fortunate. The security, the nurture, and the culture of the pastor's home provide a rich setting for happy and healthy growth, and ultimately send them forth into the world with high purpose.

There are two ways to worship. One is to bend the knee; this is the worship of inwardness. The second is to work-- to work where one is.

As for compensation, no work has such as the ministry enjoys. Not often do the pastor and those dependent on him lack for daily bread. Most congregations tend well the temporal needs of the man who gives himself entirely to their spiritual care. But of deeper meaning to him is the compensation of love and affection bestowed upon him by the flock. How could he fail to cherish such a thing as this!

Then, there is the greatest compensation of all. It is the great satisfaction that by lending himself wholeheartedly to the service of God and man he is an instrument in the saving of souls.

Fortnightly Review . . .

Ordination

A character is imprinted which can neither be effaced nor taken away." Thus spoke the Council of Trent of the Roman Church as it defined the meaning of ordination to the priesthood. This is also essentially the position of the Greek Orthodox Church.

Sunday afternoon, May 26, commencement exercises were conducted at Central Lutheran Church for the senior class of Luther Theological Seminary—107 men. In the evening there was an ordination service for those seniors who have accepted a call from the Board of Foreign Missions or a call from the Church to serve in the Military Chaplaincy. Several others who have accepted calls to serve in parishes had arranged with their respective district presidents to be ordained in the service at Central.

What is implied in the ordination service that makes these young men a part of the ministerium of The Evangelical Lutheran Church? Certainly we do not believe that "a character is imprinted which can neither be effaced nor taken away." In Article V, the Augsburg Confession declares that "the office of teaching the Gospel (the Ministry) and administering the Sacraments was instituted" that we might receive and be nurtured in the Christian faith. It declares further in Article XIV that no one should "publicly teach in the Church or administer the Sacraments unless he be regularly called."

The Lutheran ordination service is a recognition that the candidate who presents himself

(1) holds a bona fide call from a congregation or the Church;

(2) has been examined by the Church which has satisfied itself that

(a) the candidate has the inner call;

(b) has been trained for carrying out the responsibilities of the office.

Thus ordination becomes "public recognition and solemn confirmation of the call to the ministry by the Church."

In the ELC the Church Council is charged with the examination of candidates, but the districts are responsible for the ordination of candidates called to serve a member congregation. It therefore becomes the responsibility of the district presidents and the general president to conduct the service of ordination on behalf of the Church, as the pastor of a congregation conducts the office to which he has been called on behalf of the congregation. In special circumstances where the president concerned cannot function, he may delegate the discharge of this responsibility.

As a guide in the exercise of the Church's resp bility in conducting ordination services, the Ch Council has adopted the following resolution:

That ordinations are to be performed by the pres of the district to which the candidate has been call cases of call to the parish ministry, and by the ge president of the ELC in cases of chaplains and mission

In exceptions to this rule, authorizations must be vided by the district president concerned. Insofar as e tions may be allowed, officers of the district or o Church or Board of Foreign Missions should be depu to ordain.

That those going into the Military Chaplaincy Foreign Missions be ordained by the president o Church, and that the congregations from which they be authorized and urged by the Foreign Missions B and the Chaplaincy Commission to arrange for f commissioning services in their home congregations.

As one faces the candidate or candidates at an or tion service, one cannot help but prayerfully wo Will their ministry bear fruit thirty-fold, sixty-fold, hundred-fold? Not long ago an Air Force Base C mander wrote about one of our recently ordai chaplains: "In my many years of experience with tary chaplains I have never found one so well s for duties with the military as is Chaplain X. I sh like to further state that in these years I have n seen a young chaplain display such potential for a liant career as I have observed in his case. His y which normally would be a handicap, has been jus opposite in the performance of his duties with Group. The many young airmen we have assigned taken Chaplain X to their hearts and freely di problems with him which they would be reluctan reveal to an older officer. Chaplain X has been not a fine example but an inspiration to both the airmen officers of our Group."

God keep Chaplain X and every one of our y pastors faithful unto the end.

*

As the Class of 1957 goes out into the harvest f we recall anew that more laborers are needed. M not be in order for each congregation to ask itself, we encouraged young men in our midst to give sideration to God's call into the Holy Ministry? S times financial difficulties may prevent worthy y men from going on to the Seminary. At the 1956 eral Convention the following resolution was v "Be It Resolved, That the ELC in convention encou its congregations to assume the responsibility of pa tuition costs for congregation members attending Seminary, as a special project over and above the lar budget."

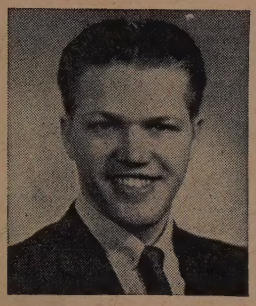
Fredrik A. Schiotz
President, ELC

Graduates of the ELC Seminaries

May 1957

St. Paul, Minn.

Charles S. Anderson
Madison, Wis.
Trinity, Madison, Wis.



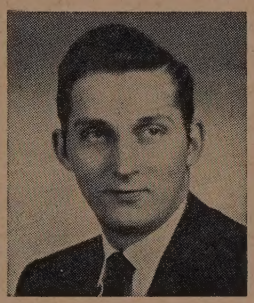
Karl O. Anderson
De Forest, Wis.
To Global Gospel Fellowship, American Indian Missions, Minneapolis, Minn.

Thomas R. Anderson
Chippewa Falls, Wis.
To United, Zumbrota, Minn.

Donald P. Bankson
Canton, S. Dak.
To First, Mitchell, S. Dak.

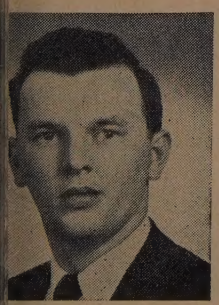
Robert L. Barker
Minneapolis, Minn.
aco Parish, Saco, Mont.

Albert T. Bjerkestrand
Minneapolis, Minn.
To Valier, Valier, Mont.

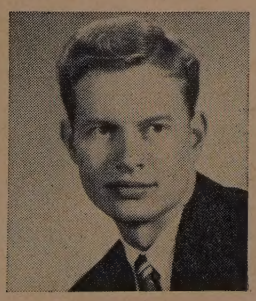


James R. Bjorge
Windom, Minn.
To Crow River and Big Grove, Belgrade, Minn.

Richard J. Borrud
North Hollywood, Calif.
To Hayti and New Hope, Hayti, S. Dak.

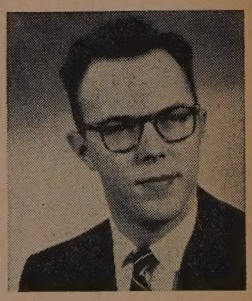


Duane A. Bottjen
Sioux City, Iowa
To Dallas and Nye
ndinavia, Dallas, Wis.

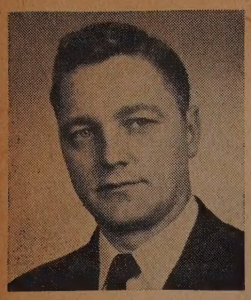


Milton C. Brown, Jr.
Clifton, Texas
To Army Chaplaincy

Alvin P. Brucklacher
Freeman, S. Dak.
To Ross Parish, Ross, N. Dak.



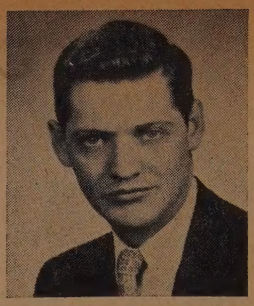
Rolf H. Charlston
Portland, Ore.



Christopher J. Christianson
Blue Earth, Minn.
To Bergen, Helgen, Goodhue, and St. Pauli, Florence, S. Dak.

Richard A. Dahlin
Cokato, Minn.
To First, Hayward and Stone Lake, Wis.

Francis J. Dale
Benson, Minn.
To United, Oak Park, Ill.



H. Arthur Dale
Benson, Minn.
To Grygla Parish, Grygla, Minn.

Bent J. Da
Calgary, Alta.
To Nazareth
Standard, Alta

Milan C. Davig
Soldiers Grove, Wis.
To Grove Lake and North Immanuel, Pelican Rapids, Minn.

Robert C. Davis
Long Beach, Calif.
To Our Savior's, Bloomer, Wis.

Kenneth L. Ellingson
Rugby, N. Dak.
To Helmer, Newark, Ill.

Lowell O. Erdahl
Blue Earth, Minn.
To Union Theo. Seminary, New York, New York

LeRoy A. F
Wyndmere,
To Bison
Bison, S.

Curtis A. Fox
Minneapolis, Minn.
To Trinity, Helland and First, Philip, S. Dak.

Melvin K. Frantsen
Mahtomedi, Minn.
To Our Savior's and Goldstone, Rudyard, Mont.

Palmer L. Gedde
Wadena, Minn.
To Trinity, Bonner's Ferry, Idaho

William A. Gregerson
Webster, S. Dak.
To McVille, Center, and Our Savior's, McVille, N. Dak.

Herbert Q.
Milwauke
To Black
Black Eart

Floyd L. Grout, Jr.
Long Beach, Calif.
To St. Mark, Mt. Prospect, Ill.

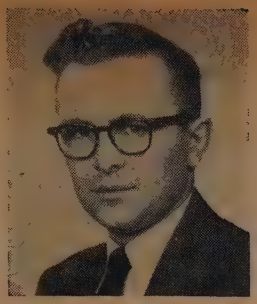
Rodney G. Grubb
Lowry, Minn.
To Concordia College, Moorhead, Minn.

Paul O. Guldseth
Ashby, Minn.
To McGrath Parish, McGrath, Minn.

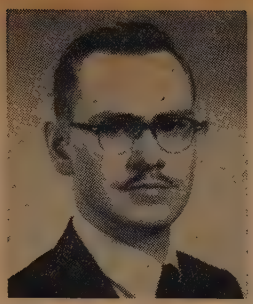
Gerald M. Gundersen
Brooklyn, N. Y.
To Trinity, Hoboken, N. J.

Lloyd L. Gu
Whitehal
To Our Sa
Brooklyn

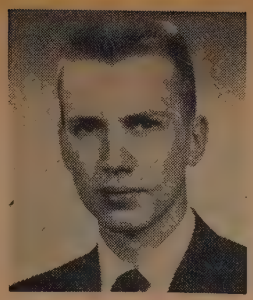
l. Hagen
ola, Wis.
n, Capron, Ill.



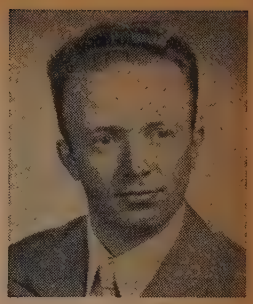
James S. Hamre
Minneapolis, Minn.
To Graduate Study, University of Chicago



Eugene K. Hanson
LeMars, Iowa
To Trinity, Linn Grove, Iowa

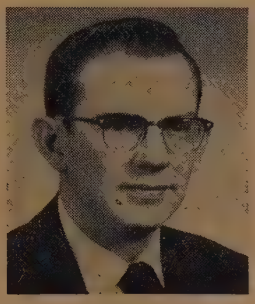


James L. Hanson
Nelson, Minn.
To Middle River and Strathcona, Minn., Churches

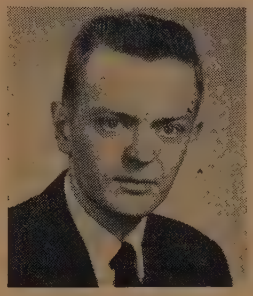


Richard S. Hanson
Baldwin, Wis.
To Luther Seminary, St. Paul, Minn.

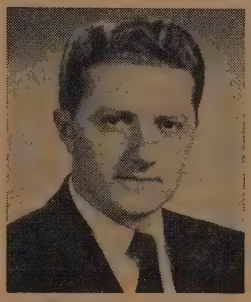
J. Hatlen
tt, Wash.
ter Highland,
er, Wash.



Merlin D. Hatlestad
Sioux Falls, S. Dak.
To Palermo, N. Dak.



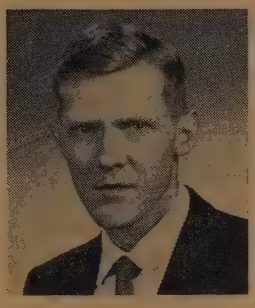
Wesley N. Haugen
Minneapolis, Minn.
To English and Bethany, Grantsburg, Wis.



Arnold M. Hedin
Lake Lillian, Minn.
To Aurdal, Sverdrup, and Tingvold, Underwood, Minn.

Edward Hedlin
Saskatoon, Sask., Can.
To Chaplin, Sask., Can.

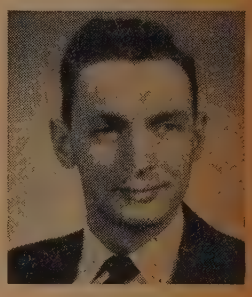
Hendrickson
laire, Wis.
and Elk Creek,
sett, Ia.



Alton V. Hillesland
Calmar, Ia.
To Barton, Willow City, and Marker, Willow City, N. Dak.

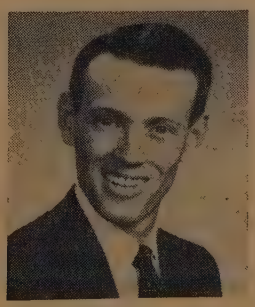
Robert G. Hillstead
Hawley, Minn.

Selmer J. Hilmoe
Baltic, S. Dak.
To Brule Creek and Immanuel, Elk Point, S. Dak.

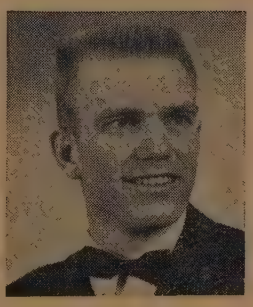


O. Paul Hougen
Decorah, Ia.
To Amherst and Nelsonville, Amherst, Wis.

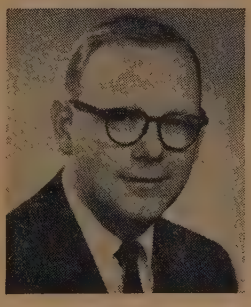
C. Hoven
ota, Minn.
Dodgeville, Wis.



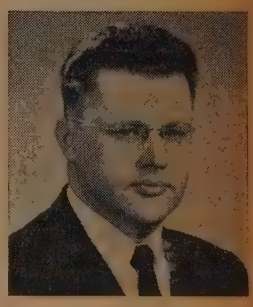
Jack F. Hustad
Bellevue, Wash.
To Bethlehem and Arndahl, Atwater, Minn.



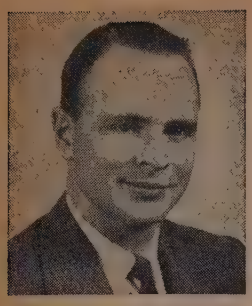
Alden J. Hvidston
Fargo, N. Dak.
Ridgeway and Orleans, Ridgeway, Ia.



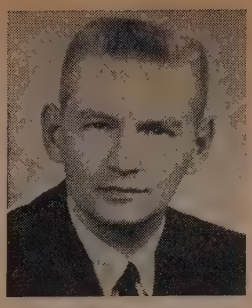
Harold E. Jansen
Brooklyn, N. Y.
To Eltingville, Staten Island, N. Y.



Carl A. Jensen
Selma, Calif.
Solor (ELC), Immanuel (UELC), Webster, Minn.

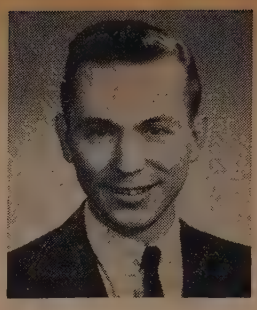


Alton O. Johnson
Bucyrus, N. Dak.
To Army Chaplaincy



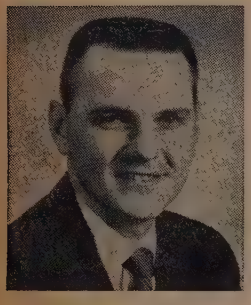
Arthur W. Johnson
River Falls, Wis.
To First, Manitowoc, Wis.

Curtis H. Johnson
Lanesboro, Minn.
To Bethany, Thompson, Ia.

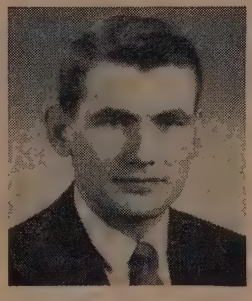


Paul K. Johnson
Minneapolis, Minn.
To Graduate Study,
University of Chicago

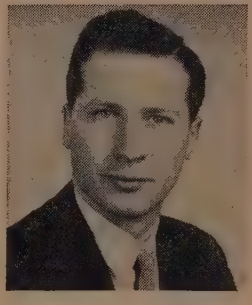
Roy N. Jo
Frederic
Immanuel, Ke
Emmaus,
(UELC),



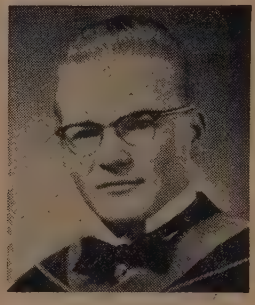
Oliver M. Kirkeby
Henning, Minn.



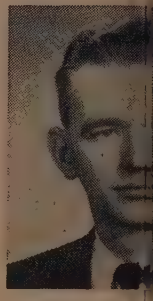
Gerhard I. Knutson
Eagle Grove, Ia.
To Ascension,
Thousand Oaks, Calif.



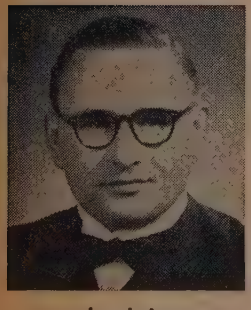
Charles G. Komschlies
Milwaukee, Wis.
To Immanuel,
Grove City, Minn.



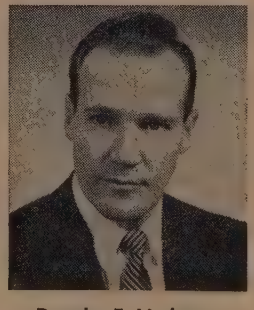
Carl Kopperud
Cadillac, Sask., Can.
To Kindersley, Sask., Can.



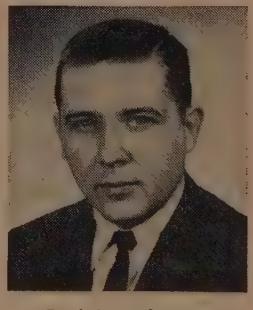
Walter O.
Brooklyn,
To Our S
La Crosse



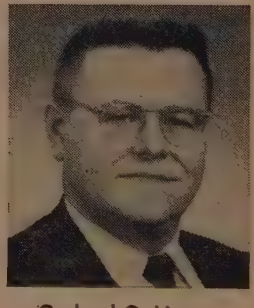
Leo Leiv
Saskatoon, Sask., Can.



Douglas E. Lindgren
Minneapolis, Minn.
To Bethesda, Racine, Wis.

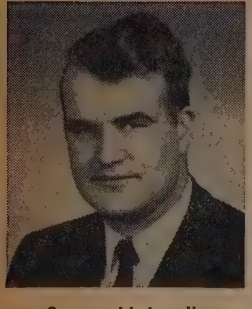


Paul J. Lindstrom
Jamestown, N. Y.
To St. Olaf,
New Hampton, Ia.

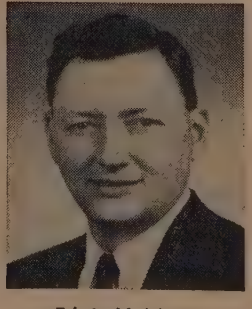


Gerhard O. Lingen
Starbuck, Minn.
To Kelliher Parish,
Kelliher, Minn.

Karel M.
Palmyra,
To Hitterdal-
Parish, Iol

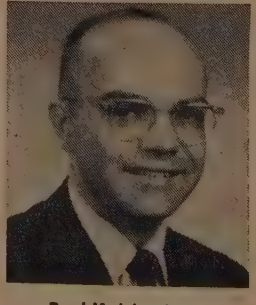


Sverrer H. Lundh
Bygdoy, Oslo, Norway
To McGregor Parish,
McGregor, N. Dak.



Edwin H. Maas
Randolph, Wis.
To Army Chaplaincy

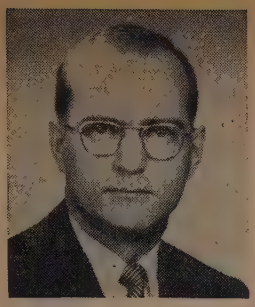
Claude Magee
Leroy, Sask., Can.
To Sedgewick, Alta., Can.



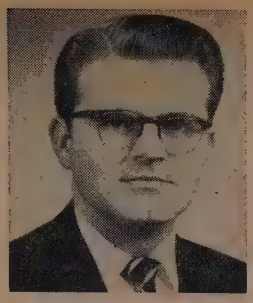
Paul K. Martinson
New Richland, Minn.
To Lakeview
St. Paul, Minn.

Harold M. M
East Grand Fo
To First Englis
Minn., and Sw
Leader, I

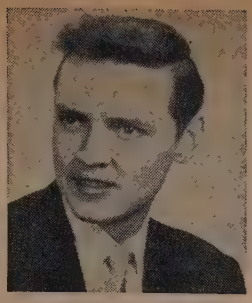
ıond L. Mehl
mond, Ia.
veld-West Blue
unds Parish,
eveld, Wis.



Wayne F. Moquin
LaGrange, Ill.



Marcus J. Mork
Clarkfield, Minn.
To Japan

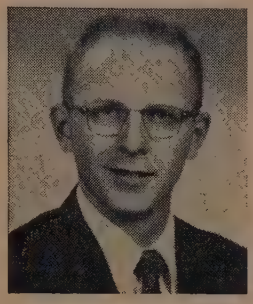


J. Frank Mossman
St. Paul, Minn.
To Jevnager, Mandt,
Montevideo, Minn.

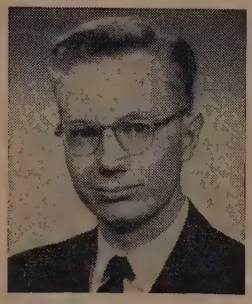
Harvey Neufeld
Waldheim, Sask., Can.
To Medstead-Meadow Lake
Parish, Medstead, Sask., Can.

rt T. Neve, Jr.
rett, Wash.
ity of Heidelberg,
berg, Germany

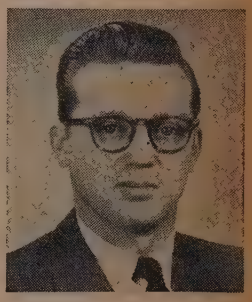
Ralph Odegard
Birch Hills, Sask., Can.
To Chauvin, Alta., Can.



James O. Olsen
Muskegon, Mich.
To Leland Parish,
Leland, Ia.



O. Rolf Olson
Rhinelander, Wis.
To Graduate Study,
University of Chicago

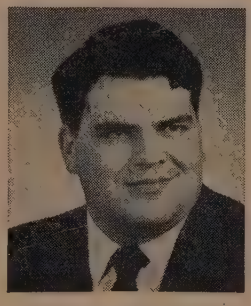


Allen T. Peterson
Wautoma, Wis.
To Our Redeemer's,
Hancock, Minn.

W. Peterson
nicago, Ill.
aduate Study,
niversity of Iowa

Harold E. Peterson
Kasson, Minn.
To Storla and Trinity,
Letcher, S. Dak.

Harold Popp
Zagreb, Yugoslavia
To Our Savior's
Eau Claire, Wis.

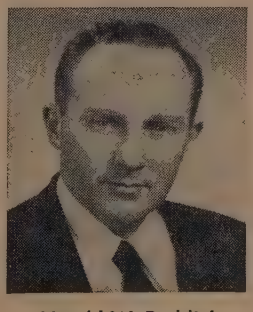


John E. Quam
Minneapolis, Minn.

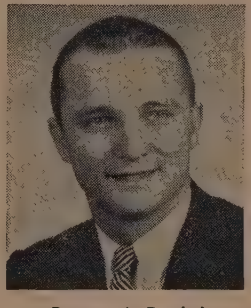
Quentin Quanbeck
Bertha, Minn.
To Sharon Parish,
Sharon, N. Dak.

A. Reinhardt
ir Shores, Mich.

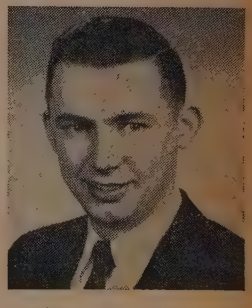
Delbert C. Ring
Westbrook, Minn.
To First and Tonset,
Lignite, N. Dak.



Harold W. Ruddick
Burbank, Calif.

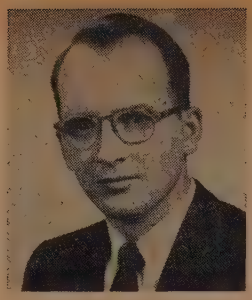


Ramon A. Runkel
Ottumwa, Ia.



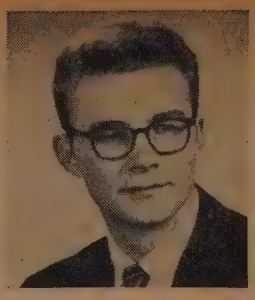
Everett W. Savage
Marysville, Wash.
To Formosa

Edwin O. Silrum
Bricelyn, Minn.
To Sudan Mission



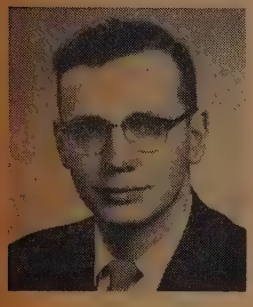
Dale Skatrud
Valders, Wis.
To Harlowton, Lennep, and Barber, Mont.

Thoralf J. Skeie
Brooklyn, N. Y.
To Benson Rural Parish, Benson, Minn.

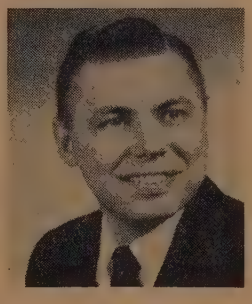


Donald L. Smestad
Bainville, Mont.
To Zion Lutheran, Brooklyn, N. Y.

E. David Spe
Anoka, Mi
To Hunter A
Joliet, Il

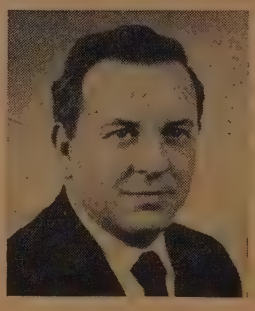


Paul R. Sponheim
Thief River Falls, Minn.
To Graduate Study, University of Chicago



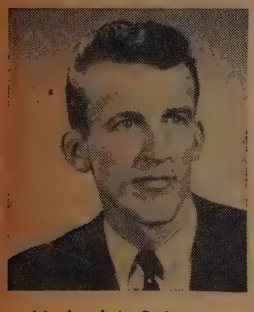
Wendell M. Stangeland
Ottawa, Ill.
To First and Highland, Sherman, S. Dak.

Dennis A. Stutrud
Moorhead, Minn.
To Elgin-Highland Parish Elgin, Ia.

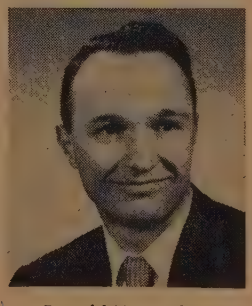


Raymond A. Swanson
San Diego, Calif.
To Gloria Dei, San Jose, Calif.

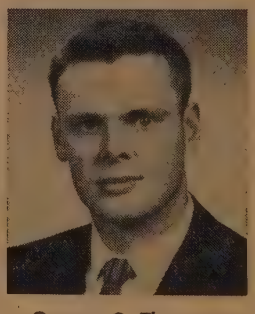
Alden G. Sw
Milwaukee,
To Bethan
Chicago,



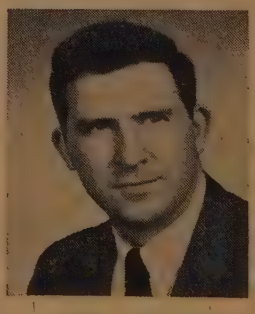
Harland A. Swiggum
Mt. Horeb, Wis.
To Bethel, Madison, Wis.



Donald W. Taylor
Anacortes, Wash.
To Our Savior's, Bellingham, Wash.

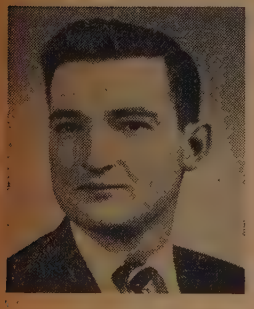


Carmen O. Thronson
Osakis, Minn.
To First, Roundup, Mont., and American, Lavina, Mont.



Harry A. Tuff
Barton, N. Dak.
To Glenfield-Grace City Parish, Glenfield, N. Dak.

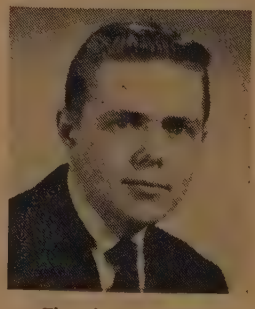
Allan A. Tu
Kindred, N.
To Rhame P
Rhame, N.



Carl L. Ulrich
Devils Lake, N. Dak.
To Madagascar

Edward I. Ulseth
Detroit, Mich.
To Lily, Butler, and Our Savior's, Lily, S. Dak.

Eldon J. Underdahl
Kenyon, Minn.
To Coon Valley, Wis.



Theodore J. Vinger
Stanley, Wis.
To St. Paul's, Missoula, Mont.

Victor C. E. A
Hubbell, N
To Immanuel and
Plainview, N

Martin Fo
Minneapolis,
To Kenneth, Kenn

Henry Schn
Jamestown, N
To Almena, Moon
Turtle Lake, Wi

EDITORIALS

n't Join a Cemetery!

is Fortnightly Review two weeks ago, President tz quoted in full a recent statement of our Church ncil on "The Question of Membership." Introducing tatement, Dr. Schiotz wrote: "From time to time gregations are confronted with individuals and fam- who insist on continuing membership in the con- ation 'back home.' The problems which this attitude es are many."

hat is putting it mildly! And the chief problem is press upon people of the Church the great privilege responsibility of holding active membership in a regation.

he following "cases" are actual: A Home Mission or tried in vain for five years to get a certain family ansfer its membership from an old rural congrega- 700 miles away. Why did these folks refuse? Be- e they wanted to be buried in the old home ceme- and that was a privilege reserved for members of congregation. Which congregation did they support? ally, neither; five dollars a year at home covered matter of a continuing membership. An occasional dollar on the offering plate of the Home Mission ch seemed to them quite generous.

ho lost? Everyone: the home congregation, which ed a completely inactive absentee family on its s; the Home Mission congregation, which was ly in need of full support; and most of all the fam- which was deprived of the intimate fellowship pos- only by membership in a Christian congregation.

he pastor of a congregation in a small Upper Mid- town stated that he had listed fifty families living he town who still kept their membership in sur- nding open country congregations. The reason? They dn't bear to break away from the church of their ers and mothers, the church of their childhood.

he pastor of a very large rural congregation, one of oldest in The Evangelical Lutheran Church, told hat several dozen families were still on the books, ple who had long since moved away, with no inten- to return until the time came for their burial. Why? in, because the rules of the cemetery association e such that only members could be buried there. comment, "They seem to have joined the cemetery, the congregation."

e hope those are exaggerated instances, although could multiply them several times over and give mentation of authenticity. When we say, "Don't the cemetery!" we are of course using that simply as a symbol for all the reasons people give for not transferring their membership and taking an active part in congregational life.

So much for the negative. Now approach the subject from a positive point of view. Christian people have no greater privilege than that of belonging to a congregation of their faith. If it is true that the congregation is "the right form of the Kingdom of God on earth," the conveyer of Word and Sacrament, then it must be equally true that membership in it is as much a matter of duty as it is of privilege.

The question is sometimes asked, "How soon shall I transfer?" There is no pat answer to that question. It would seem the logical thing to be as careful in arranging for a transfer of one's church membership as one is in arranging to move one's personal effects. It is true that the question of an available church in the new community arises. We will grant that it is not always possible for a family to arrange to move to a community which has a church of one's accustomed synod. However, the community which does not have a Lutheran congregation is rare, indeed. Ideally, the family will be in the pew the first Sunday and arrangements for formal transfer will be made without delay.

This entire matter of transfer of membership and loyalty to one's congregation needs to be carefully restudied. The Church Council has taken a wise step in preparing and publicizing its statement. There is but one reason for belonging to a congregation: in order to belong in the fellowship of God's people. Sentimental considerations should be decidedly minor. In other words, join a congregation, not a cemetery!

The Faith of the Church

The Editor's Bookshelf

A book dealing with the most holy faith of the Lutheran Church has just made its appearance: *The Way, the Truth, and the Life,* by Dr. John R. Lavik.* It is a volume which is of significance because of its author, its purpose, and its content.

In a brief Foreword, Dr. Schiotz, president of the ELC, characterizes Dr. Lavik as "one of our beloved elder churchmen . . . pre-eminently a pastor and theo-

* The Way, the Truth, and the Life, by the Rev. John R. Lavik, M.A., D.D. Augsburg Publishing House, Minneapolis. Cloth. Index. 258 pages. $3.00.

logian." Now retired (although still more than busy as one of the pastors of Bethlehem Church, Minneapolis, and as lecturer in Systematic Theology at Luther Theological Seminary, St. Paul), Dr. Lavik has had about as varied a ministry as can fall to the lot of any man. He has been pastor of a number of parishes in both Canada and the States; he was president of one of the Canadian academies; twice he served as president of the Canada District; and for many years he was president of Luther Theological Seminary, Saskatoon. Always an outstanding churchman, he has been called upon to serve on numerous boards, commissions, and committees, including the ELC Union Committee, of which he was a member from the beginning until last summer's convention.

All this is important for an understanding of the book Dr. Lavik has written. No one can question his scholarly qualifications; he is a thoroughly capable theologian. Added to that, however, is the fact that Dr. Lavik has never lost his "pastor's heart." First, last, and all the time, the doctrine of the Church is to him grist for the preacher's mill. Dogmatics is more than a theological discipline; it is the message of God to ma ranged in systematized form. Writing with that point, of course Dr. Lavik has produced a warm, l book.

In outline, the usual course is followed. There sections on God, Man, the Person and Works of the Person and Works of the Holy Spirit, and the Things. The development of each subject is simple of course, definitely scriptural.

Not everyone will be interested in this book, bec not everyone is interested in dogmatics. But a many will use it and love it. The busy pastor will it invaluable as a summary of the faith, and as a and handy reference book. Many an intelligent lay will read it with happiness. It will find a place in p libraries. We are convinced that it will have a pe nent place among the theological books of the Luth Church in America.

We are happy that Dr. Lavik has, through the p of his book, made permanent a statement of the which has been his, the faith in which he has so f fully and capably served his Lord and his Church.

Before You Ask—Be Sure

Harold B. Kild

THE SIXTH SUNDAY AFTER EASTER

June 2, 1957

Text: Luke 11:5-13

Before you ask, be sure that you have a Friend—be certain that you have a Father. Actually, you are in the position of the one who asks of a Friend—you are in the position of the son who asks a father's compassion. You had best be sure!

Which is just to say—when you pray, pray believing. And here is a rub, perhaps the most troublesome rub of all. For, you see, it may be called prayer, even if it is just a pious mouthing of learned phrases. Many do just that. Or, it may be called prayer, even if it is a simple formality that occurs once a week in the course of the worship hour. Many do just that. It may be called prayer, even if it is merely an alarm, expressed in the heat of an emergency. Many do just that. And then, too, it may be called prayer, when it is only an attempt, serious withal, to make a bargain with the Lord—like the thief on the cross, who said, "If thou be the Christ." In that instance only a word—the "if"—stood between a man and the Lord.

When you pray, be sure that your faith is well fixed —fixed in Him who hears and answers prayer, even in the dead of the night, even in the hour of extremity. And there is One who hears when men cry, and t is One who acts when men pray—God the Father, for Christ's sake gives ear to the cries of His pe But be sure that He is your Friend, the certain Fri who loves you dearly, who reveals Himself to you His eternal Word, who holds out to you the assu promise of mercy and grace and bounty for body soul. Be sure of this, and then be sure that you are friend too, one who loves and obeys and serves Lord in gladness.

When you pray, be sure that your relationship i good repair, and that you really are a son, a child of Most High God. And this you may well know if are seriously concerned about your soul and life. giveness is more than a dream, and grace is more t a phantasy, and love is more than an ideal—these quite real to the child of God. And the child, the knows well and fully that the greatest gift of grea profit to his soul is the gift of the Holy Spirit, and this he will pray.

So, before you pray be sure that you have a Frien be certain that you have a Father. Certain of th things, you will pray, and pray believing. And wha more, your prayers will be heard; they will be answe The God of all love will give you that which will se you well. Amen.

Meditations for the Family Altar

J. R. Hestenes

TOWARD PENTECOST SUNDAY

Epistle: Ephesians 2:17-22

The Gospel: John 15:1-11

Monday, June 3
THE SPIRIT COMES
Read Acts 2:1-11

d they were all filled with the Holy and began to speak in other tongues Spirit gave them utterance.

e Spirit came to the disciples and followers of Christ, as He had sed. He came with power and filled elievers with new faith, zeal, and His coming signalized the birthday e Christian Church.

e Spirit continues to come and abide men. Without His coming there be no faith, no zeal, no special But His coming is not marked by unusual outward demonstrations as rue on the Day of Pentecost. Nor e special gifts He bestows the same as they were then. The Day of ost called for a special display of , and the disciples, going out into orld with the new-born Christian h, had to be armed in a special way. t to us, as well as to them, the brings the gift of a faith which and He imparts the fruits of faith. ntinues to make men new.

✚

Tuesday, June 4
PEACE WITHIN
Read John 14:23-31

"Peace I leave with you; my peace I give unto you; not as the world gives do I give unto you.

One of the signs of being a true believer is that you can be at rest within while things are all at unrest on the outside. This is the peace that Christ brings His own through the Holy Spirit.

But are there times when we are shaken within? Is it possible to take every blow that comes without being rocked from our moorings? In our human experience there are many events that try us, and we must admit that we become very much upset. Sometimes we are "shelved" for a long period of time. What shall we say about this?

God sees that His peace abides with us, and that through the experience of trial we are made stronger in the faith. Many Christians can testify to this fact.

The peace of God cannot be replaced by any substitute. It is the only peace that is true. It bespeaks a right relationship to God, and brings a sense of well-being under His loving care.

✚

Wednesday, June 5
BIG FAMILY
Read Ephesians 2:17-22

So then you are no longer strangers and sojourners, but you are fellow citizens with the saints and members of the household of God.

Not long ago a man was walking down a busy street in a large city. After walking several blocks he paused to rest and to watch the traffic. Alongside him stood a man who, of course, was a total stranger to him. But shortly a conversation was started and before many sentences passed, the two men discovered that each was a confessing Christian. Total strangers to one another they were members of the same household of faith. Suddenly the conversation quickened and they spent the next several minutes talking like old friends. They felt the kinship that comes with true faith in God and His Son Jesus Christ.

Because of what Christ has done, a great family has been created. God the Father is over all His children, and people of races and ranks, saved by faith and led by the Spirit, are within the household.

✚

Thursday, June 6
WHY DON'T SOME?
Read John 6:60-65

his is why I told you that no one ome to me unless it is granted him e Father."

ne people believe in God, and some don't. Some people believe in as their personal Savior from sin, me people don't. Some people accept ble as the Word of God, while others t. What makes this so?

one thing we can say that it is not Himself who prevents people from ing. The statement, "unless it is d him by the Father," is not to be as meaning that God decides that one shall be saved," and that "this will prevent from being saved." would make true the feeling that people have, that no matter how you want to be saved you can't unod wants you to be.

e passage means that none of us can to God except the Holy Spirit lead le will prevent no one. It is the f God that all people be saved. That you and me.

Friday, June 7
DOES IT SHOW?
Read Acts 2:32-41

"And having received from the Father the promise of the Holy Spirit, he has poured out this which you see and hear."

There was no mistake about it as far as Peter was concerned. He knew for sure that the special powers given to them on Pentecost came by the Holy Spirit, and he told the people so. Because the Spirit was poured out upon them they were not behaving like "normal" men. There was a difference.

To this day, unless the Spirit is quenched, there is a difference between people who have the Spirit and those who do not. And the difference is real and should be plain.

The fact that the difference is not as plain as it ought to be is clear evidence that the Spirit is being quenched. There is much truth in the statement that it's pretty hard to tell the difference between church people and non-church people in our society today.

God help us that the fruits of the Spirit may abound unhindered by us!

Saturday, June 8
YOU WILL KNOW
Read John 14:15-21

"In that day you will know that I am in my Father, and you in me, and I in you."

Call it what you will—second sight, the sixth sense, special knowledge, Christians have it as a gift of the Holy Spirit. The passage quoted above makes no sense whatsoever to the non-believer, because it does not read right by reason. It leaves him bewildered because it does not make sense.

Likewise, it does not make sense that I am a condemned sinner, unless the Spirit reveals it to me. Or that I am saved by the righteousness of Christ alone. This sounds too "easy." My mind insists that I must work for my salvation.

If you have the Holy Spirit, you know. You have the answer in your heart and also the assurance that God wants you to have. You cannot understand fully many deep questions of theology, but you can understand that you are saved. And that is what matters.

Send Thy Spirit among us, O Lord, that we may truly know, and be made useful servants in Thy work.

THE CHURCH in Today's World

Selassie Dedicates School

Emperor Haile Selassie of Ethiopia recently dedicated a Lutheran Missions school in his country. It is the Ethiopian Evangelical College, the country's first church-related secondary school, and is located at Debre Zeit, near Addis Ababa, the capital.

The new college, which will accommodate 200 students, was built at a cost of $75,000 with funds contributed by the Lutheran World Federation. It will be jointly operated by three Lutheran missions in Ethiopia—the German Hermannsburg Mission, the Norwegian Lutheran Mission, and the Swedish Evangelical Mission.

The building site was a gift of the Emperor, who has also exempted the school from paying customs duties on building materials and equipment being imported from Sweden and Germany.

Dr. Arne Sovik, assistant director of the LWF's Department of World Missions, in the major address, described the new college as "symbolic of the catholicity of the church in which there are many members, helping each other wherever help is necessary. The funds for the building, which came through the Lutheran World Federation as a gift of Christians in Europe and America, symbolize the participation of the church throughout the world in the life of the church in a particular land, he declared.

WCC Encourages Witness

The need for more courageous Christian witnesses everywhere to bring about "true international understanding and peace" was stressed by the World Council of Churches in its 1957 Whitsuntide message. Signed by the council's seven presidents, the message was sent to its 165 member churches to be read from pulpits on Pentecost Sunday, June 9.

The message made clear reference to the dangers of atomic warfare, declaring that "the nations are looking with fear to an unknown future." Meanwhile, it said, "grave problems of human relationships which cause the suffering of millions of our fellow-men remain unsolved. This is not because the necessary intelligence is lacking, or even some general goodwill," the message asserted. "It is rather because men have not the power to do the good that they know they ought to do."

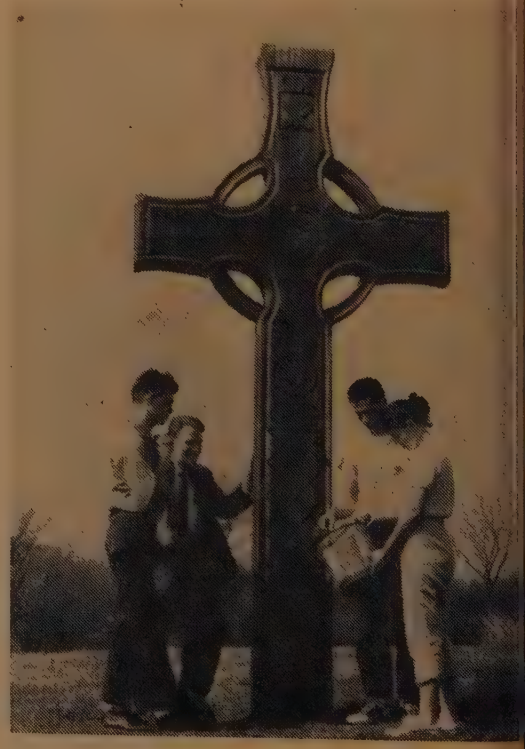
The message further stated, "We long for international understanding and peace, but we cannot bring ourselves to pay the price. In the churches we find a real desire for renewal, for unity, for evangelism, but not en readiness to consecrate ourselve fully to the service of Christ tha become the willing instruments o saving work. Now Pentecost com tell us that the one and only wa which our weakness can be transfo into strength is by receiving the giving Spirit which turned disappo disciples into courageous witnesse

Mission to Gypsies

A special mission for gypsies, one of its kind in Germany, has set up here by the Lutheran Chur Braunschweig. It is directed by tor Georg Althaus, father of ten dren, who has dedicated many of his life to studying and minist to gypsies.

His first contact with gypsies w 1934, when five gypsy wagons run into the village of Timmerlah, Braunschweig, where he was pa He found quarters for the gypsie a vacant stable of the parsonage vited them to his services, and acquired a basic knowledge of dialect.

As tales of his hospitality and fr liness spread among the migrant sies, more and more groups cam



ERECT CELTIC CROSS—This 16-foot-high wooden cross was built and erected by youth on the lawn of Trinity Presbyterian Church in Independence, Mo. The 900-pound cross simulates one carved by persecuted Scottish religious refugees around 635 A.D.

RNS

nerlah for prolonged periods dur-
hich he gave them both spiritual
naterial help. This ended when
Althaus was arrested by the
s for his courageous protests
st the persecution of gypsies for
l reasons." However, after the
he was back in business again as
of his gypsy friends renewed old
cts.

e idea of a special mission for the
s came to Pastor Althaus when
of them told him of a gypsy camp
in Braunschweig. He immediate-
ed the Braunschweig Church to
a special office for pastoral care
e nomads.

tor Althaus is now trying to get
bile chapel to help him visit mi-
gypsy groups. His long-range
include settling the groups in a
where they will have good hous-
d sanitary conditions and even a
rgarten for the youngsters. He
to be able to integrate many of
ypsies into the national social and
mic life by finding them homes
obs.

his free time, Pastor Althaus is
ng on the translation of the Bi-
nto the gypsy language. During
ears, he has gathered a substan-
ollection of gypsy art and litera-
as well as documents relating to
s dating back to medieval times.

riage Pact Illegal

superior court judge in Bridge-
Conn. ruled that premarital agree-
by which non-Catholics promise
se their children as Catholics can-
e legally enforced in Connecticut.
ge Charles H. House based his
on on a provision of the State
itution which declares that "no
n shall by law be compelled to
r support, nor to be classed with
ssociated to, any congregation,
h or religious association."

nnecticut's first test case of the
y of pre-nuptial religious pacts
ed Mr. and Mrs. Edward J. Mc-
hlin of West Hartford. Before
marriage in 1942 Mr. McLaugh-
Catholic, and his wife, a Metho-
signed the agreement customarily
ed by Roman Catholic church
rities in mixed marriages.

—RNS Photo

JOURNEY ENDED—Mr. and Mrs. Horst Dopping and their two sons, Peter and Wolfgang, from Eastern Germany were among the 195 refugees arriving under the sponsorship of the Lutheran World Refugee Service on April 30. They are enroute to Minneapolis where Mr. Dopping will work as a shoemaker. The new arrivals bring to 17,095 the number of persons who have come to the U.S. under LRS sponsorship under the relief act which expired last December.

Within the ELC

Ministry by Radio

Trinity Church, Spring Grove, Minnesota, has a unique way by which to keep in touch with the shut-ins of its scattered rural parish. The answer is a radio system which broadcasts worship services, weddings, funerals, and various church meetings through a hook-up with local telephone circuits to special receiver sets in the shut-in's home.

The system was introduced 30 years ago by the late Rev. A. O. Johnson, for 23 years pastor of the church, to help brighten the life of an invalid unable to attend services. Today it goes into some 40 private homes and the local infirmary and hospital.

The Rev. Oscar E. Engebretson, present pastor, says, "The pastor with a large flock . . . always senses and is troubled by the many who should be visited, but who cannot because of the limitations of time."

He said sets were installed in private homes with the understanding that once the person who will use it no longer lives there it must be taken out—as a guard against the temptation for other family members to "go to church at home."

Installations are made, at a cost of about $20.00, by a local electrician and telephone company representative. In some homes the connection wire has been attached to the radio. In others a separate speaker with ear phones has been installed. In addition to church services, the network also carries broadcasts from the public school auditorium and recreation field to help shut-ins keep in touch with community activities. It also occasionally broadcasts organ music concerts from the home of a local musician.

South Central Elections

New South Central district officers elected at the convention at Fort Worth, Texas are the Rev. Maynard O. Kraabel, Bode, Ia., vice president; the Rev. Robert G. Beckstrand, Estherville, Ia.,

secretary. Re-elected were the Rev. Jacob Enderson, Mason City, Ia., treasurer; and Mr. Arthur Jacobson, Waukon, Ia., lay member of the ELC Church Council. A district budget of $95,500 was approved by the convention, including $46,000 for Lutheran Welfare, $25,000 for the Ames Children's Home, $14,500 for Iowa Lutheran campus missions, and $10,000 for district operations.

Youth to Norway

Twenty-two ELC college youth will sail from Montreal June 3 to spend their summer helping to build a Bible camp at Budor, Norway. In charge of the project, which has been arranged through the Luther League, will be Professor and Mrs. Arnold Flaten of the Art Department at St. Olaf College. An equal number of youth from the University of Oslo have been recruited to work with the Americans. Six ELC colleges are represented among the 12 men and 10 women who are participating in the project.

PASTORS-TO-BE—First Church, Hayward, Wis. is setting something of a reco a small congregation in providing men for the ministry. In the past eight yea young men have responded to the call and are preparing to be pastors. Four o shown here assisted the pastor, the Rev. G. E. Borreson, at Good Friday services are, left to right, Daniel Olson, Valparaiso University; Eugene Hanson and Tom W Luther College; and David Borreson, Luther Seminary. David Olson, serving wi U.S. Medical Service in Texas, is absent from the picture.

Churches

Osnabrock, N. Dak.—Dovre church will celebrate its 75th anniversary on June 30. Former members and friends are invited to be present.

Lennox, S. Dak.—As is the custom in many Lutheran churches, laymen in First Church again presented the seven messages at the Good Friday worship service. In three years, 15 laymen from this parish have preached at Good Friday and Easter Sunrise services.

Minneapolis, Minn. Bethlehem Church, the Rev. Maynard Iverson, pastor, voted in April to become a "sponsor" for Cross of Glory Church in Brooklyn Center, a suburb in North Minneapolis. Bethlehem will use its credit to provide a $60,000 loan for the new congregation, one of the largest sponsorships on record in the Home Mission department. The Rev. Carl Groettum is pastor of Cross of Glory, which was organized in March 1956.

Colleges

Luther Women at Work

Luther College women students collected 975 children's books for the Plymouth Youth Center, Minneapolis, in a house-to-house canvass in Decorah, Iowa.

The campus Lutheran Daughters of the Reformation organized the book drive under the direction of Lois Leffler, a Luther College student who formerly was a parish worker at Albert Lea, Minn.

Academy Teacher-Journalist

An article written by Lowell E. Larson, business manager at Augustana Academy, Canton, South Dakota, was recently published in the *Journal of Accountancy*, a trade journal among accountants.

The article is entitled "Church Accounting," and deals with the subject of making and keeping financial records of churches. The article is a digest of the thesis which Mr. Larson submitted to the College of Business Administration of the University of Washington for his Master's degree in 1956.

In preparing the article Mr. L made a study of a considerable ber of church financial system also of other studies that had made in this field.

The Stewardship Department Evangelical Lutheran Church has reprints of the article and is pla to distribute it among the paston parishes of the Church.

PLC Holds Festival of Art

Nadine Conner, Metropolitan era's leading soprano, and H Keel, singing star of stage and s were headliners for the annual val of the Arts held at Pacific Lut College, Parkland, Washington. PLC "Choir of the West" presen "History of Church Music" an Renton, Washington, High school gave a concert.

Dr. George Aus, professor of s atic theology at Luther Sem St. Paul, Minnesota, gave the s at the Festival's Sunday morning ship service.

Three Northwest artists dis their paintings, sculptures and p

the Shadow of the Arctic Circle

en members of the St. Olaf Choir gave up their vacation for a good-will tour of Iceland, they learned nd that religious choral music has a captivating ap- n any language. The 60-voice choir were joint guests Iceland Choral Association and the U.S. Air Force g a rush one-week trip in the shadow of the Arctic

rwhelming response cheered the young singers dur- ncerts at the American air base and during appear- in Reykjavik, Iceland's capital. Soldiers stationed vay from home crammed into the air base concerts, despite an Air Force officer's prediction that they file out after a few selections, the men in khaki and nd blue sat rooted to their seats and yelled for more the curtains closed.

other concerts in town for the Icelandic people, the s seemed to be drawn more by the curiosity of watch- oung people from a foreign land. But their attention soon centered on the a cappella music as the choir started singing the soft strains of the Icelandic national anthem in their native tongue. And from that point in the program they were engrossed in the music.

Their sightseeing tours between concerts gave choir members a chance to shoot up yards and yards of film to show the folks back home. Cameras worked overtime in some of the coastal fishing areas where boats returned from a day at sea with gigantic catches of cod and other salt water fish.

But one of the warmest attractions for this group was a look behind the hot water system of Iceland's capital. Just outside town, the hills abound in hot water springs, and the Icelanders have borrowed some of Mother Nature's products to call their own. With insulated pipe systems, they run the steaming water down into the city and pipe it directly into homes. Nothing could be cheaper than hot water in Reykjavik, so the people have opened an outdoor swimming pool that attracts rosy-cheeked youngsters 12 months a year.

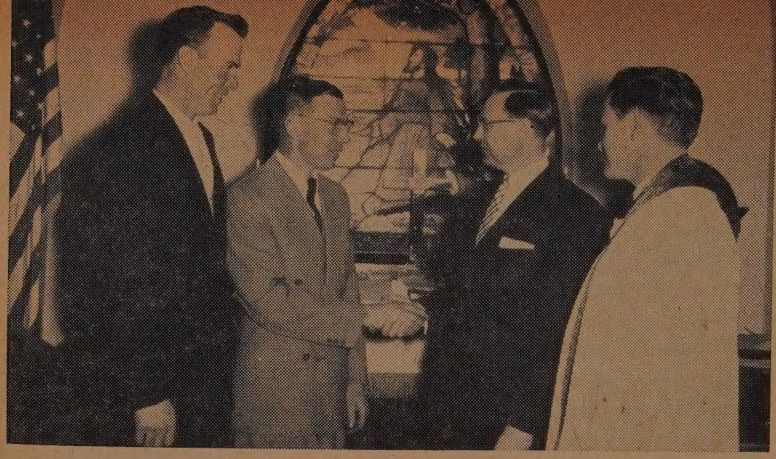
But sightseeing was only a minor part of the choir's activities in this bleak but beautiful northern Atlantic country. Their concert schedule was so tightly packed most days that they barely packed away their robes before it was time to don them again.

Music for the Easter season was a personal mission for these American good-will envoys and as tired as they were it didn't take long to recruit eight of them for a special detail Easter Sunday. After singing for Easter Sunrise services at the American air base, the eight singers boarded a small plane bound far to the north for a special concert at one of America's isolated radar outposts. Their plane sat down on a narrow sand strip, and they climbed aboard an open boat to get another 12 miles closer to the station. Then they settled in back of a heavy duty truck that wound its way over rock infested roads to where the radar station crew eagerly awaited their small "road show" concert.

Another equally tiring trip back to the main base followed, but in the true tradition of "the show must go on" these weary eight singers donned their robes with other choir members that night for another standing room only appearance at the base.

he Choir's first Icelandic concert was iven in this old church which is the eadquarters for the State Lutheran Church of Iceland. The seating capacity s only 600, and the choir members themelves were jammed into a small set of teps that rose in front.

ight: One of the few remaining sod ouses around Iceland's capital gets a lose photographic attack by this pair f St. Olaf choir members, Kenley Dove f Appleton, Minn., and Larry Miller of Minneapolis.



CONGREGATIONS MERGE—Two congregations of Redfield, S. Dak., St. John's (ALC) and Our Savior's (ELC) have merged to form one church. The new congregation, to be known as Our Savior's, is worshipping in the ELC building until new facilities are built. The congregation has joined the ELC. Shown are the men who took part in the recent merger worship service. Left to right, they are William Koester and Chester Meyer, former members of St. John's who presented their congregation's history; C. E. Pedersen, president of Our Savior's and the Rev. Arnold E. Olson, pastor of the merged church.

Changes of Address for ELC Pastors

Andreas Bergsagel, 369 Wilson Ave., Staten Island 12, N. Y., 4-22-57

Thomas L. H. Collin, 7315 Narrows, Brooklyn 9, N. Y., 5-1-57

A. M. Egge, Vaatedalen, P. O., Nordfjord, Norway, 4-24-57

Norris Erdal, Box 119, Little Falls, Minn., 4-25-57

Harald Farseth, 130 W. 48th St., Minneapolis, Minn., 5-10-57

Olin C. Fjelstad, 555 Havana Road, Rt. 4, Owatonna, Minn., 4-26-57

Clarence O. Hanson, 5636 Tower, Superior, Wis., 5-10-57

Evangelists' Scheules—June

Oscar C. Hanson:

16-19 ..... Frost, Minnesota—Myrwood Bagne, Pastor

23-26 ..... Sheyenne, North Dakota—Fridrichs Kramins, Pastor

30-July 3 ..... Rice Lake, Wisconsin—Gene Engelstad, Pastor

Allen Lee:

2-6 ..... Mercer, North Dakota—Walter W. Christensen, Pastor

23-July 2 ..... Clearwater Circuit—Preaching Mission

T. W. Tysdal:

1-9 ..... Savage, Montana—Vacant

16-20 ..... La Moure, North Dakota—Arne R. Carlson, Pastor

23-July 4 ..... Clearwater Circuit—Preaching Mission

H. O. Egertson:

2-9 ..... Arcata, California—Harvey Sigurdson, Pastor

16-21 ..... Grayland, Washington—Leslie H. Otterby, Pastor

23-30 ..... Clearwater Circuit—Preaching Mission

Carl Opsahl:

2-6 ..... Litchville, North Dakota—Vacant

23-29 ..... Clearwater Circuit—Preaching Mission

Other staff members participating in the Clearwater Circuit preaching mission, June 23-July 4 are: Conrad M. Thompson, G. S. Helgesen, Agnar S. Tanner, and Oscar E. Engebretson.

NOTICE

The Mid-Winter Evangelism Conference will be held February 5-9, 1958 at Concordia College, Moorhead

A branch Mid-Winter Evangelism Conference with a similar program will be held at Denny Park Lutheran Church, Seattle, Wash., January 30-February 2, 1958.

Parish Conservation Service

(Formerly The Placement Service)

The Parish Conservation Service of The ELC serves many people each year. Read the listings below. They may be of value to you or someone that you know. The merits of the propositions advertised have not been investigated and the Parish Conservation Service assumes no responsibility in the matter. Send your ads and communications to: The Parish Conservation Service of The ELC, 422 South Fifth Street, Minneapolis 15, Minnesota. (Refer to ad number when inquiring.)

FOR SALE

Farms

200-acre level farm with fine modern improvements in Goodhue County, Minn. $200 per acre with one half down. Fall possession. Lutheran community. 514-1A

160-acre level farm with fair-good improvements; not modern but quality soil; about 20 acres under plow. Located in Rice Co., Minn. Price: $27,500 with $6500 down. Possession of bldgs. anytime. 514-2A

Large farm designed for feeder cattle and hogs. Good improvements and good soil. Good terms. Lutheran community in S Minn. 514-3A

Very fine 115-acre farm with fi modern bldgs. About 90 acres under balance in pasture. Near school and pa Fall possession. Price: $20,000 with $10,000 down. Lutheran area in S. M

80-acres, about one half level tillable timber with 5 room cottage type hou basement and well. ½ mile from la about 8 mi. from city of 15,000 pop. Co., Minn. Price: $7500. Lutheran com

160 acres, partly improved, grave 7 room, new house; barn, hay shed, g milk house. 4 mi. to Luth. church an in Beltrami Co., Minn. on mail, mil school bus route. Reasonable price.

7 acres, including 5 acre plow la 2 in timber; adjacent tar road; edge of 15,000. Ideal building site for ho two. Price: $5500.

Small acreage with fine modern hom water, gas and sewer. City of 15,00 Minn. Possession anytime. Price: $13

Homes

New 3 bedroom rambler with a garage plus 2nd garage and workshop of city of 15,000 pop. in S Minn. adjacent lot. tarred hwy. Price: $18,

Small cottage, can be winterized, a acres of mixed timber near hwy. on from large lake and county seat to N Minn. Fishing and hunting area. $2200. 5

1957 Rollohome Trailer home-36 ft. rooms. Lived in only 7 months. Own seminary student who will be moving parish on June 1st and must sell before Can offer tremendous savings. Easy dow ment. Ready to move. 5

8 room house for sale in SE Minn. with pop. of 1800. 4 rooms up and 3 down, bath and bedroom. Hot and water, oil heat and basement. Lutheran munity. Price: $6500. Upper floor s for apartment. 5

Nice 4 room house on 3 acres good l SE Minn. Nice living room, large m kitchen, 2 bedrooms, complete bath. Lu community. Price: $4600. 5

Business

Excellent income property with 6 be 2 bedroom apartments. Natural gas h blks. from main street in city of 15,0 S Minn. Monthly income around $400. $29,500 with around $8,500 down. 5

Modern cafe, seating 65. Excellent lo in large Co. seat town in S. Minn. with modern apartment optional. 5

Hardware store for sale in SE S. town with good ELC church and fine system. Good opportunity for enterprisin energetic young man. Suitable arrange will be made to right party. Outrigh chase preferred but rental of bldg. with on balance will be considered. 5

Resort in lake region of N Minn. 9 m cabins, lodge and bldgs. 13 round b boats; spacious grounds. Price: $15,000 will handle. $500 per week gross. 5

Electrical business in C Minn. town. opportunity. 5

Established motorcycle business in gr W Oregon city. 3 leading makes. Fully st

quipped. Separate 3 bedroom home on lot. Price: $23,000 plus inventory. 514-19C

FOR RENT

s

acre, modern farm in Red River Valley. to town, church and school. 514-20A

es

droom house 1 block from Luther Semi- nd near University campus. Completely ed; available June 1st to Sept. 1st. 514-21B

eran teachers wish to sub-lease 2 bed- furnished apartment from June 1st to ber. Located 2 blocks from Lutheran in Mpls. $95 per month. 514-22B

oms with kitchen privileges, located inneapolis, near Southdale. 3 blks. from t busline. 514-23B

WANTED TO RENT

s

eran couple wishes furnished apartment vicinity of the Minnesota Mining and acturing Company plant. Prefer ground 514-24B

ss

businessman with commercial pilot's Naval Aviation graduate, wants to ngle-engine private airplane for oc- business trips. 514-25C

POSITIONS WANTED

rienced primary teacher desires a posi- 2nd grade. 2 years and 1 quarter of Prefers C or W Minn. 514-26D

7 yr. old girl desires to work in a n home taking care of children and light housework during the summer 514-27D

in 50's desires work as housekeeper odern, one story home in the Janes- 7is. or Rockford, Ill. area. 514-28D

rienced supt. or manager of Old Peo- ome, desires similar position. Has had ace in managing farms that were con- with such institutions; bookkeeping, conducting services etc. 514-29E

tenance work wanted. Experienced in ering, plumbing and minor electrical n resort or motel or wherever needed. 514-30E

HELP WANTED

ble woman to do housework in the innetonka vicinity for the 3 summer Christian home with 4 adults. No and no cooking. 514-31F

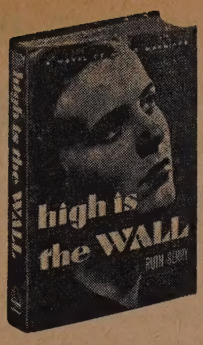
ed at once a housekeeper to assume onsibility in a motherless home with en. In N Minneapolis. 514-32F

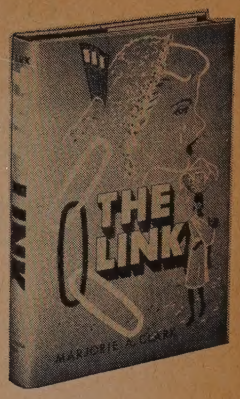
ble, responsible woman or young lady estic work on modern farm in N Dak. or permanent. 514-33F

y operator wanted in NC N. Dak. hop newly decorated. No other shop . Rent or commission basis. 514-34F

an to serve as assistant to pastor as of parish education, director of youth , business administration. 514-35G

d in a So. Minneapolis ELC Church ian and a secretary-bookkeeper com- 514-36G





Christian Fiction for Summer Reading

EVER ONE GOD
by Robert Lutnes

A gripping novel of the power of the Bible in the life of a DP and her American resettlement worker, and how it led them to a new life together. **$3.50**
Code 14-142

HIGH IS THE WALL
by Ruth Muirhead Berry

A touching story of a young couple whose marriage was in danger because of their difference in faiths. A clear, perceptive novel based on a very real problem. **$3.50**
Code 31-2767

THE LINK
by Marjorie A. Clark

Young, beautiful and proud, Maria Fernanda crosses the seas to be with her husband in Portuguese West Africa, but finds a strange custom that soon destroys her marriage. An unusual twist to the plot—the link—brings about a reconciliation. **$3.25**
Code 31-3798

RIVERS TO THE SEA
by Irene Strommen

Collegiate life and romance is the theme for this warm, human story of Mary Ann and her four years at college. **$3.50**
Code 14-497

THE CROWN TREE
by LeGette Blythe

This historical novel set in New Testament times follows the life of Longinus, a witness on the day of Christ's crucifixion. This is a colorful novel of action during a colorful period of history. **$3.50**
Code 31-1604

SEARCH FOR EDEN
by Gladys Zehnpfennig

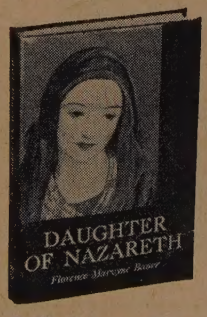
The Old Testament story of Noah and the Flood—the times and the life of the man with whom God made the mightiest covenant of all times. **$3.50**
Code 31-6726

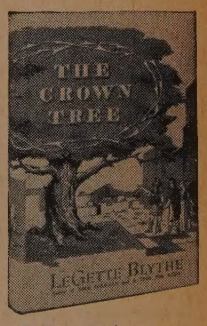
THE DAUGHTER
by Borghild Dahl

A sensitive story of young Elise growing up under the rigid tradition of a stern mother, balanced by a more lenient father—Norway in the 1860's. **$3.00**
Code 31-1652

DAUGHTER OF NAZARETH
by Florence Marvyne Bauer

A moving novel recounting with imaginative insight the probable experiences of the mother-to-be of Jesus. She is presented as a human being, subject to many temptations, yet sensitive to God's leadership. **$1.50**
Code 31-1655





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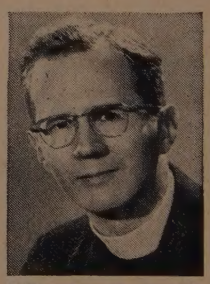
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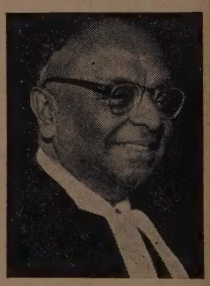
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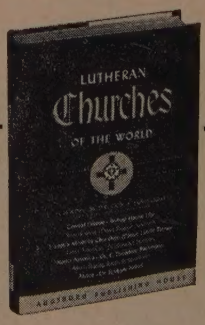

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